

T H E
A U T H O R
 O F T H E
R E M A R K S

O N T H E
Smallcrooke (R.)
 Bishop of LICHFIELD and COVENTRY'S

T W O L A S T
C H A R G E S to his **C l e r g y**,

Most clearly convicted of false Quotations,
 and gross Misapplications, of several
 Passages in those **C H A R G E S**:

Together

With an **E X T R A C T** of other Passages
 in the said **R E M A R K S**,

Being

A **S P E C I M E N** of the destructive Progress of
 Licentiousness, humbly offer'd to the Consideration of our *Superiours*.

L O N D O N :

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T H E
P R E F A C E.

THOUGH the World has generally but a small Regard for Personal Contests, yet I cannot think it uninstructive to the Publick to acquaint it, that the Author of the most abusive *Remarks* on the Bishop of *Lichfield* and *Coventry's CHARGES*, is now confessed to be a *Dissenting Minister* in a *certain Regal Peculiar in the County of Salop* *, as he himself stiles it; as likewise that his own Congregation of Dissenters are so sensible and ashamed of his unmannerly and scurrilous way of treating the Bishop of the Diocese in which he lives, that (as I am credibly informed) they have quite deserted him, and forbid his Preaching any longer among them; and that his Scho-

* *Remarks*, p. 44.

The PREFACE.

lars also, by Order of their more ingenuous Parents, have forsaken his School. But though the *Remarker* has sufficiently punished himself for his rude Behaviour to a Person of the Bishop of *Lichfield* and *Coventry's* Age, Character, and Station ; yet it is by no means improper to give the following Evidence, that the *Remarker* has no greater a Regard for *Truth* than he has for *Decency*. And this Observation will appear with greater Advantage, by a Collation of the *real* Passages refer'd to by him in the Bishop's *Charges*, with his *Citations* of them and *Remarks* upon them ; as is done in the former Part of this Treatise ; and especially, as they are set in a true Light by a few Explanatory Notes upon them. And as for the latter Part of this Treatise, as it is a Specimen of the Insolence of the *Remarker* towards the Established Church, than which that of *Prynn*, *Bastwick*, and other Incendiaries in the Times introductory to those of *Confusion*, never ran higher ; so the pretended *Refinements* * of this Dissenting Minister, which are sometimes exhibited in the very

* Remarks, p. 65.

The PREFACE.

Language and Sentiments of a modern *Free-Thinker*, are sufficient to alarm the Nation with the Designs of some of that Party, in attempting to run down and demolish the Established Church, as well as the real Friends of its Constitution.

At the same time I declare to the World, to which I now Appeal, that I bear no greater Ill-will to the *Remarkar* himself, than to wish that he may be induced by the ill Success of his virulent Libel, which recoils so visibly on himself, to learn to write of serious and sacred Subjects without that Buffoonery, which is so ill-suited both to the Nature of them, and to the Character of a Minister of the Gospel; to treat his Superiors, of Opinions however different from his Own, in a more modest and becoming Manner; and to acquire a little more Knowledge of the Subject he shall next think fit to communicate his Thoughts about to the Publick; when he shall be better instructed himself by a maturer Age, longer Study, and a more Christian Temper, as well as by his present Defeat, that has been so justly deserved even in the Opinion of his own Audience, as well as
of

The PREFACE.

of the unprejudiced Part of the World,
who agree in their Abhorrence and Detes-
tation of so Vile and Scandalous a Way
of Writing; in which if he shall think fit
to persist, he shall hear no farther from me
in this Publick Manner.



A COL-

A

COLLATION.

Of several PASSAGES in the

CHARGES,

WITH THE

REMARKER's Quotations
of them.

B

The REMARKER'S WORDS.

P. 14, 15.—YOU observe that the Established Episcopal Church stands on a Level with the Civil Constitution itself.—Whence is it that the Church is on a Level with the Civil Constitution itself? Doth it not derive all its Authority from thence? Is it not the Great Seal of *England* that makes Bishops?—*

Ibid.

* It is obvious that the *Remarker* has here and elsewhere most falsely applied what was said of a Church *before* its Incorporation with the State, to a Church *after* its Incorporation with it: And consequently all his Reflections founded on this gross Falacy entirely vanish.

To evince farther that the *Ecclesiastical Constitution*, is on a [legal] Level with the *Civil Constitution*, it is not improper here to cite a Passage or two out of one of our Protestant Acts of Parliament, and likewise out of the greatest Oracle of the Law. The former, *viz.* 24 H. 8. c. 12. runs thus; “The Realm of *England* is govern'd by one supreme Head and King---“unto whom a Body Politick, compact of all sorts “and degrees of People, divided in Terms and by “Names of *Spirituality* and *Temporality*, been bound-“en, &c.—The Body Spiritual whereof having “Power,

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C H A R G E S.*

Ch. I. p. 1.— **T**WO distinct Views of an Episcopal Church offer themselves to us; the one as it was instituted by our blessed Lord or his Apostles, and accordingly obtained universally in the Primitive Church; and the other, as it was established by Law, when the *Roman Empire became Christian.*— However, an Episcopal Church is *essentially*

“ Power, when any Cause of the Law Divine happen'd to come in Question, or of spiritual Learning, that it was declared, interpreted, and shewed by that part of the said Body Politick, called the *Spirituality*, now being usually called the English Church, which is sufficient and meet of itself, without the intermeddling of an exterior Person--- to administer all such Offices as to their *Rooms spiritual* doth appertain; for the Administration whereof the King's most noble Progenitors, and the Ancestors of the Nobles of this Realm, have sufficiently endowed the same Church both with Honour and Possessions. And the Laws Temporal, for trial of Property of Lands and Goods, and for the Conservation of the People of this Realm, in Unity and Peace, without Rapine or Spoil, was

B 2 “ and

The REMARKER's Words.

Ibid. p. 28, &c 23.—As to those who swear to the Supremacy of the Crown, and yet maintain that the Church is *on a Level with the Civil Constitution*, I publickly call upon and Challenge your Lordship to give a more favourable Account of their Conduct.—

Ibid. p. 43.—Is that now become a *human Constitution*, which [before] was *Divine and Heavenly*?

Ibid. p. 67. — Have they [viz. the Clergy of the Church of England] *Spiritual Powers*, that are in their own Nature distinct from and independent of all Civil Authority?—

Ibid.

“ and yet is administred, adjudged, and executed by
“ sundry Judges and Ministers of the other part of
“ the said Body Politick, called the Temporality: and
“ both their Authorities and Jurisdictions do conjoin
“ together in the due Administration of Justice, the
“ One to help the other.”

Lord Coke's 1. Institute. p. 96.—For deciding of Controversies, and for distribution of Justice, there be within this Realm *two distinct Jurisdictions*; the one Ecclesiastical, limited to certain spiritual and particular

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ally the same thing, whether it be established by Law or not; though indeed a *legal* Establishment gives it all the additional Advantage that can be conferred by the Powers of this World, and places it on a Level with the Civil Constitution itself; [*viz.*, as it confers *legal* Rights, p. 19, *ibid.*] but without any such *Confusion* of both, as some Persons have fondly imagined.—

Ch. II. p. 53.—We shall best oppose Persons of loose and *Eraſtian* Notions of Church-Authority, by acting agreeably to the *spiritual Commission* we have received from our Great Master himself, by the Succession of his appointed Church-Officers in so many Ages; and by vindicating on all proper Occasions those *spirit-*

ticular Cases; the other secular and general, for that it is guided by the common and general Law of the Realm.

In order to give the *Remarker* a just Notion of the *distinct* Rights of Church and State antecedently to their Union, and of the *Incorporation* of them in our present Constitution, I refer him to a late Treatise, entitled, *The Alliance between Church and State*, in 8vo. printed for Mr. Gyles, 1736,

tual

The REMARKER's Words.

Ibid. p. 16.—On all proper Occasions the Priesthood are to “ vindicate those “ spiritual Powers derived from their “ Great Master ”. Who he is your Lordship has not thought proper to mention ; but I hope you mean neither the Pope nor his elder Brother the Devil. —

Ibid.

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tual Powers that have been so derived, as in their own Nature distinct from, and independent of, all secular Authority.—

Ch. II. p. 62.—Let us remember we have one Master, even Christ.

Ch. I. p. 19.—A Civil Sanction—does by no means convert what is spiritual into a Matter of a Civil Nature, but superadds human Rights and legal Privileges to what was before, and still continues, divine and heavenly. [After which follows a particular Account of the Incorporation of Christianity with the State, in the fourth Century, to which I refer.]

Ch. I. p. 26.—Our present Ecclesiastical Constitution is essentially the very same as it was in that Age, [viz. the fourth] when Christianity was established by Law, and incorporated with the Civil Constitution ; when the Clergy, being placed on the same foot with other Subjects, were invested with legal Privileges and Revenues by publick Authority.—

Ch. I.

The REMARKER's Words.

Ibid. p. 67.—Have they [viz. the Clergy] spiritual Powers that are in their own Nature distinct from, and independent of, all Civil Authority? — Let them produce their Credentials!

Ibid.

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Ch. I. p. 18.—And we find the antient Christians rejoiced that they were so [*viz.* legally] established, and heartily thanked God for that Establishment.—

Ch. I. p. 11, 12.—When we consult genuine Antiquity, we immediately discover in the New Testament all the essential Powers of *Episcopacy* delegated to *Timothy* and *Titus*, in the Apostolical Instructions to them, *to set in order the things that were wanting, and to ordain Elders* (or Presbyters) *in every City throughout their Dioceses of Ephesus and Crete*: [*1 Tim. iii. 1, 5. v. 20, 22. Tit. i. 5.*] expressions, which according to the plain Sense of the Words, as well as to the Comment of all Antiquity, comprehend both the *Government* of the Church, and the Power of *Ordination*, within their respective Districts; which Districts likewise were so very large and populous,—that it is impossible to imagine that *Timothy* and *Titus* were mere Presbyters, who are expressly spoke of as Governors of them; as likewise they could not have been mere Pastors of single Congregations, in the modern *Independent Way*. And a-

C gain,

The REMARKER's Words.

Ibid. p. 62.—Nor shall I at this time take upon me to enquire, whether Baptism was intended as a standing Dispensation in the Christian Church, or was to be of Temporary Duration.—This is obvious to all, that the Commission given the Apostles to Baptize, extended no farther than to themselves: *I'll be with you to the End of the World.*—*

Ibid.

* *N. B.* Here it is obvious to all, that the *Remarkar* has not only insinuated in general, that Baptism was not intended as a standing Dispensation in the Christian Church, and that it was to be of temporary Duration, but likewise has asserted plainly that the Commission given the Apostles to Baptize, extended no further than to themselves, and for that Assertion this Author has corrupted the Commission given by Christ, by omitting the word *always*, which is, *I will be with you always*

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gain, it is equally absurd to imagine that *Timothy* and *Titus* were only Occasional and Temporary Officers of the Church, since the Exigencies of the Church required that the very same Powers should be executed to the End of the World ; namely, those of Government and Ordination.

always *even unto the End of the World*, which must necessarily refer to all future Ages of the World as well as the Age of the Apostles ; and more especially since the original Words, συντίλιμα τοῦ ἀιῶνος, are commonly used of the real End of the World, and not of one Age only. Compare *Matt.* xiii. 40, with *Matt.* xxviii. 20. And this Sacrament has actually been continued, agreeably to the foresaid Commission, from the Apostolical Times, by the Practice of the succeeding Churches from them, (excepting among a few modern Enthusiasts) as well as the Exigency of the Case for ever.

The REMARKER's Words.

Ibid. p. 32.—The Question, with relation to Uniformity of Worship, is—Whether the Word of God, or Catholick Antiquity, is to be the Rule of our Faith and Conduct?

Ibid. p. 22.—I shall not examine at present into what your Lordship has advanced concerning the Importance of studying Ecclesiastical Antiquity.—The History of the *Fathers* is nothing more than a Representation of a *Theological Bear-Garden*;—and Men of Leisure may squander away their time decently and genteely upon them.

Ibid. p. 21.—As for my part, I take the History of Quixote's Errantries to be a lively Emblem of the wild Romantic Extravagancies of the Fathers.

Ibid.

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Ch. I. p. 23.—Has it ever been evinced that the present Ecclesiastical Constitution, either with regard to the Hierarchy or the Liturgy, is not agreeable to the Word of God, as explained by Catholick Antiquity?

Ch. I. p. 16.—The most certain Method of fixing the dubious Meaning of any Texts of Holy Scripture, is to be taken from the declared Sentiments and concurrent Practice of the Primitive Church.

*Ch. I. p. 14.—The Epistles now extant of Ignatius, who was himself a Bishop—within one Century after Christ, are an irrefragable Evidence of the Apostolical Antiquity of Bishops, as distinct from mere Presbyters and private Pastors of single Congregations; and their Genuineness has been vindicated with [an unanswerable] Strength and Clearness of Reason and Criticism by the great Bishop Pearson, from the Objections of Dailé and others.—The most learned Opposers of Episcopacy confess, that the Church was *Episcopal* in the middle of the second Century.*

The REMARKER's Words.

Ibid. p. 21.—Your Lordship accounts for Jerome's Opinion concerning Episcopacy, by observing, that Jerome entertained some Resentments against John Bishop of Jerusalem, and therefore treated Episcopacy with some terms of Diminution.

Ibid.

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Ch. I. p. 15.—The accurate Knowledge of Ecclesiastical Antiquity, is not only of the greatest Service in the Vindication of our Episcopal Constitution, but likewise for confirming the Authority of the Canon of Scripture, the Observation of the Lord's-day, and the Use of Liturgies in the most antient Christian Churches; — and even for corroborating our Belief of the Divinity of our Lord and the blessed Trinity.

Ch. I. p. 12, 13.—As for the Objection taken from the pretended Opinion of *Jerome*, about the Original and Authority of Episcopacy,—it is very easily answered, by evincing that *not only Jerome* had entertained some Resentments against *John Bishop of Jerusalem*, and therefore treated Episcopacy with some terms of Diminution; *but that* this Father himself, even in the midst of his passionate Expressions, acknowledged that Bishops were *superior* to Presbyters in the *peculiar Power of Ordination*; and indeed he has asserted *elsewhere* the Superiority of Bishops in the *Government of the Church*.

The REMARKER's Words.

Ibid. p. 25.—Your Lordship wishes that Julian's Malice towards the Clergy had found none to imitate it out of Hatred to Christianity itself. Then 'tis granted, that his Malice was not levelled at Christianity, but at Ecclesiastics. I rejoice to find it allowed, that there may be an Enmity against the ill Conduct of the latter, without any disregard to the former. But perhaps, upon farther Consideration, your Lordship may think proper to retract this.

Ibid. p. 29.—“ As to the Reformation “ of the Idolatrous Jews, or the abolishing “ of Paganism, and Establishment of “ Christianity and the Ecclesiastical Con- “ stitution, by the respective Jewish and “ Christian Princes ; in fact, their assumed “ Supremacy was an Usurpation on Men’s “ natural Rights.” [viz. as cited from Ch. I. p. 21.] that is, according to your Lordship, the Jewish Reformers and Christian Princes were accomplished Vil- lains.—

Ibid. p. 30.—Are the high-flown Pre- tensions of the Hierarchy, in being on a Level

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Ch. I. p. 18, 19.—It is observable that Julian the Apostate, when he most implacably pursued the Destruction of the Christian Religion, carried on his malicious Scheme by endeavouring to starve the Christian Clergy, and destroy not merely their Persons, but their Order itself, by depriving them of their legal Income and Revenues. And it were to be wished, that the Malice of that Apostate towards the Clergy had found none to imitate it out of hatred to Christianity itself.

Ch. I. p. 21.—Now if any high Pretender to spiritual Liberty, and the Rights of Conscience, had asked at those critical Junctures of Reformation of the Idolatrous Jews, or of the Abolishing of Paganism, and Establishment of Christianity and the Ecclesiastical Constitution, by the respective Jewish and Christian Powers, what Authority they had to interpose in Matters that regarded the Rights of Conscience, since in fact their assumed Supremacy was an Usurpation on those natural Rights; is it to be imagined that such a Plea would have been thought reasonable, or rather would it have escaped a just

D Censure?

The REMARKER's Words.

Level with the Civil Constitution, founded upon Fraud and Usurpation?—Is your Pay and established Usurpation and Establishments in general, the Offspring of Craft and Illusion?—Hail ye glorious Reformers of Mankind from Idolatries and Superstitions,—and hear yourselves branded with the Characters of Usurpers!—It seems—the Reforming Princes were guilty of an Usurpation on Mens natural Rights, in settling Establishments.—

Ibid. p. 33. — You [have] advanced, [viz. in *Ch. I.* p. 21. here refer'd to] that
 “ in fact the assumed Supremacy of Christian Powers was an Usurpation on Mens natural Rights.” —

Ibid.

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Censure? Or would it not have been *replied*, that those Kings and Emperors were intrusted by God with the Care of the Ecclesiastical as well as Civil Constitution, and were obliged to reform, establish, and maintain the former, as well as to protect the latter; as likewise that their Subjects, notwithstanding any pretended Scruples and Rights of Conscience, were obliged to comply with those Establishments and Reformations, when they were not sinful in themselves, or contrary to the Laws of God.—*

Ch. I.

* What is said above about the Establishment of Christianity by the Christian Powers, namely, that their assumed Supremacy was an Usurpation on natural Rights, is most evidently part of the *Objection* of some supposed *high Pretender to spiritual Liberty*, and not of the Author of the *Charge*, who expressly *Answers* that Objection in the immediately following *Reply* to it. And therefore that Imputation, repeated in several other places, is a gross Misrepresentation of the Author of the *Charge*. God grant this Aspersion may have been occasioned only by Ignorance, and not by deliberate Malice! It is to be hoped, from what is said immediately before, that all Absurdity, Contradiction, or Mystery, now vanishes before the intelligent Reader, and can subsist nowhere else but in the perplex'd Imagination or

The REMARKER's Words.

Ibid. p. 44.—I would not apply to them [viz. Tithes and Glebes] what your Lordship doth to *Christianity*, [viz. in Ch. I. p. 21. here refer'd to] that they are an Usurpation on the Rights of Mankind.*

Ibid. p. 17, 18.—Will your Lordship, in Defiance of Acts of Parliament, in Contempt of the Canons of the Church, and in direct Opposition to those Articles you have subscribed, maintain, that the Church

most unreasonable Prejudices of the *Reminder*; and consequently, all his spiteful Reflections on this Occasion, spread through so many Passages in his *Remarks*, fall to the Ground at once.

* What is here pretended, viz. that the Author of *Charge* I. p. 21. intimates, that *Christianity* is an Usurpation on the Rights of Mankind, is so notorious a Prevarication, as to need no Confutation: So false a Consequence with regard to the Meaning of the Author of the *Charge*, could only be drawn by a Person that is wholly ignorant of that Author's professed Defences of *Christianity* here and elsewhere, or by one that is resolved to gratify his Malice at all Adventures.

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Ch. I. p. 22. — Have not the *English* Kings, since the Reformation, been actually invested with the same Supremacy in all Causes as well Ecclesiastical as Civil, and over all Orders of their Subjects, as the Jewish Kings and Christian Emperours were? — Or are not our Protestant Kings as much obliged to protect the true Religion, and to defend and maintain the Ecclesiastical Establishment, as those antient Kings and Emperours are confessed to have been? —

Ibid. p. 23. — Are not Subjects, [viz. Protestants] as much obliged to submit to the Royal Supremacy and the Laws of the Land, in all matters that are not repugnant to the Law of God, as the Jews or antient Christians were? —

The REMARKER's Words.

is independent of the Imperial Crown of this Realm? †

Ibid. p. 33. — I must not pass by what your Lordship asserts, [viz. in Ch. I. p. 27. here refer'd to] “ that the Rights of Conscience do by no means interfere either with the Establishment of an Ecclesiastical Constitution in general, or with the present Establishment of the Church of *England* in particular.” I won’t charge your Lordship with Absurdity and Contradiction:— Permit me to observe, that ’tis a Mystery with a vengeance, how to reconcile this with what you advanced elsewhere, [viz. in Ch. I. p. 21. here refer’d to] that “ in fact the assumed Superiority of Christian Powers was an Usurpation on Mens natural Rights.”—

† These Acts, Canons, and Articles, are here most impertinently recited by the *Remarkar*, against the Author of the *Charges*, who has professedly vindicated them every where.

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Ch. I. p. 27. [After general Reasons given for Submission to Superiors in things lawful or merely indifferent, in proof of the Passage now quoted, it is there expressly added by the Author of the *Charge* as follows] — when they [*viz.* the Dissenters] are legally indulged a *Liberty of Conscience*, they ought to thank God for it, and acquiesce in it, without endeavouring to expose all Establishments whatsoever of a Christian Church, and particularly that of our own, as repugnant to the Rights of Conscience. [So that the *Rights of Conscience* pleaded for by the *Remarker* are actually adjusted and indulged by the legal *Toleration* of the Dissenters.]

Ibid.

The REMARKER's Words.

Ibid. p. 35.—Your Lordship has asserted that the Fate of Tithes and Christianity are immediately connected.—

Ibid. p. 51.—The Danger of the Church calls afresh for our Regards, [viz. in Ch. I. p. 42. here refer'd to] “the Tithe-Bill, and what is connected with it, the “Fate of the Christian Religion.”—

Ibid. p. 41.—Non-Conformists are said [viz. Ch. I. p. 33.] to profess a *Form of the Christian Religion*.—But is there nothing but a *Form* of Religion amongst them?—Do Honesty and Virtue degenerate into mere *Form*, unless they are consecrated by Establishments?

Ibid.

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Ch. I. p. 42. — When so destructive an Attempt has been made on the *legal* Maintenance of the Clergy, as the late *Tythe-Bill*, and consequently on the *Subsistence of the Priesthood*, and what is connected with it, I mean *the Fate of the Christian Religion among us*. [So that the Tythe-Bill is not *immediately* connected with the Fate of the Christian Religion, but with the Subsistence of the *Priesthood*, on which the Fate or Success of Christianity among us so much depends by necessary consequence.]

Ch. I. p. 33. — But is it not surprizing that what was immediately and only spoke here, [*viz.* in *Pref. of Vindication of Miracles*, Vol. II.] of the Punishment of publick *Irreligion*, or open *Impiety*, should be distorted from its true Meaning to the Punishment of those that *profess a Form of the Christian Religion*, though distinct from *what* is publickly Established.

The REMARKER's Words.

Ibid. p. 46.—What follows [viz. in Ch. I. p. 37, 38.] is, that 'tis *absolutely necessary* to preserve and defend small Tithes. How absolutely necessary?—Doth the Happiness of Mankind, the Growth of Virtue and Knowledge, depend upon an *oppressive Exactness* in collecting of Tithes? Be the Subsistence of Vicars dependent upon them, yet—Christianity may subsist without [viz. them.]

Ibid. p. 59.—In point of Prudence, says your Lordship, [viz. in Ch. I. p. 46, 47. here refer'd to] let us [viz. of the Clergy] not give any just Suspicions of our Disgust to the legal Toleration of them, [viz. the Dissenters.] *In point of Prudence*, is this the highest Pitch of your Lordship's Charity and Religion? In point of Prudence we are not to appear open Advocates for Persecution.—It requires no great Degree of Saintship to Prophecy, what would be their Fate, were it left to your Lordship's charitable Decision.*

Ibid.

* From a View of the Connection' of the Passages here cited, it is very clear, that the Words, *in point of*

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Ch. I. p. 37, 38. — As for *Vicarial Tythes* in particular, though they are frequently small, it is *absolutely necessary* to preserve and defend them; — since the very *Subsistence of many Vicars* depends on those small Tythes, considered as united together. They ought *therefore* to be strictly demanded and received, even though some of them should be thought fit to be returned to the poorer Parishioners, in a *Charitable Manner.*

Ch. I. p. 46, 47. — As for those that *dissent* from our National Establishment at home, who formed themselves upon the Platform that prevailed abroad, though under no such Necessity as the Reformed Churches acknowledge they were, it must be confessed that so different a Case demands a different Conduct. However, it will become *Us of the Clergy, in point of Prudence*, not to give any just Suspicions of our Disgust to the *legal Toleration* of them,

of Prudence, do not relate to any Disgust to the *Toleration* of the Dissenters itself, *on supposition* that they keep within the just *Boundaries* of it; their doing

The REMARKER's Words.

Ibid. p. 65.—Your Lordship observes,
 [viz. in *Ch. I. p. 53.*] *that—those who*
dissent from us are gone off from that
outward

which is here supposed to be necessary for the Preservation of the Established Church, the legal Fences of which they are here likewise supposed to labour to break down. For otherwise the Author of this *Charge* has frequently expressed his entire Acquiescence in a legal *Toleration* of those that dissent from the Established Church, *consistently with the Preservation of the Establish'd*

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them, or that we envy or grudge it as granted to them, *whilst* they keep within those *Boundaries* of it that are not inconsistent with our own Preservation; that is, *whilst* they are contented with the Indulgence allowed them of worshipping God after their own Manner, and of enjoying without Disturbance the Dictates of their own Consciences, (whether they may be well or ill informed) without breaking in upon the Privileges, Rights, and Liberties of the Established Church. For this may be done—by not acquiescing in the just Limits of a Toleration ;—but by labou- ring to break down the Fences of the Es- tablished Church.

Ch. I. p. 53.—As it is observable that many of those that dissent from the Es- tablished Church, are gone from all that outward

blish'd Church, in both the *Charges* here attack'd : (See *Ch. I. p. 5, 27, 42, 45, 46, 47* ; and *Ch. II. p. 40, &c.*) Not here to mention that the Author of these *Charges* may be allowed to join himself here with those of the Clergy, if any such there are, who may not be so firmly convinced of the Necessity of a To- leration, as there is reason to think he himself is ; and therefore

The REMARKER's Words.

outward Appearance of Sanctity, and Severity of Morals, with which those of their Party set out at first, and varnished over the Cause of Puritanism and the subsequent Separation. [this is here interpreted as meant of a mere *Outside* of Sanctity, and a mere *Varnish* of Piety.] —But is it not most partial—that Severity of Morals should have been formerly represented as Fanaticism and Enthusiasm, and that the *Refinements* of that Party should now be arraigned as proceeding from want of Zeal ?

Ibid.

therefore might as justly use those Words, *Us of the Clergy*, as St. Paul did the Words, *We* and *Us*, by joining himself with others in several Cases that did not properly belong to himself; and even the *Remarkar* himself, (if he may be *in any respect* compared with St. Paul) frequently uses throughout his whole Book the Words, *We* and *Us*, and *our Church*, while he professedly appears in the Cause of the Dissenters from the Church.—To which I shall only add the Judgment of the most learned Bishop Stillingfleet, (in his Ecclesiastical Cases, Vol. I. p. 51.) as expressed in the *Charge* to his Clergy in 1690, that is, soon after a *Toleration* was granted to the Dissenters; namely,

“ But if after all, they [viz. the Dissenters] grow
“ more headstrong and insolent by the *Indulgence*
“ which the Law gives them ; then observe, whether
“ they observe those *Conditions* on which the Law
“ gives

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outward Appearance of Sanctity and Severity of Morals, with which those of their Party set out at first, and varnished over the Cause of Puritanism;—so the Clergy have now a fair Opportunity offer'd them of shining the *more brightly by a strict and holy Life*, and of gaining that Authority and Influence which their Adversaries have sensibly lost, by the Relaxation of their former Strictness of Life and Conversation *.

Ch. I.

“ gives it to them. For these are known Rules in
 “ Law, That he forfeits his Privilege who goes beyond
 “ the Bounds of it: That no Privileges are to be
 “ extended beyond the Bounds which the Laws give
 “ them, for they ought to be observed as they are given.
 “ I'll leave it to be considered, whether all such who
 “ do not observe the Conditions of the Indulgence be
 “ not as liable to the Law, as if they had none.”—
 And I likewise leave it to be considered, whether such an Insult as has been committed by the *Remarker* on the Constitution of the Established Church and its Bishops and Clergy, be not a Violation of the *Conditions* of the Indulgence granted to the Dissenters.

* By a Collation of these Passages it clearly appears that it was not a mere Varnish of Piety, and a false Severity of Morals, that were intended, but that the Appearance of them might be real in several Persons, which gave great Advantages to the Cause of Puritanism;

The REMARKER's Words.

Ibid. p. 6.—They [viz. the old Putitans] had many wild antic Extravagances among them, and a gloomy Idiotism that usurp'd the Name of Virtue, which still prevails amongst many of their Successors and Disciples:—They worshipp'd God as if the Devil was in them. —

Ibid. p. 50.—I must confess, when I have heard some rigid Fanatics of different Denominations, pouring out their Spleen and Invectives against Nature, urging that their Iniquities were entailed upon them by their Fathers ; and not only that they were Knaves, which perhaps none ever disputed, but that they were Knaves by their very Extraction ; it has given me a very mean Idea of the Abettors of such Principles and Notions.—I can't conceive why such dishonourable and low Sentiments should be entertained of human

nism ; as is evident by the Words, the *Relaxation of their* [viz. Dissenters] former *Strictness of Life and Conversation* : And whether the *Remarker* or the Author of the *Charge* has expressed himself most decently about the strict Old Non-conformists, is left to the Judgment of the Reader.

Nature,

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Ch. I.

The REMARKER's Words.

Nature, unless it be that the Authors of them—are Persons of no Virtue or Character themselves.

Ibid. p. 61, 62, 63.—“ Our Zeal for the
 “ Constitution of the National Church
 “ ought to be accompanied with *Charity*
 “ towards those who unhappily dissent
 “ from it.” [viz. in *Ch. I. p. 42.* here cited.]
 Yes, in point of Prudence I shall not enter
 into the *Reason* that obliged your Lordship
 to take notice of the Innovation complain-
 ed of in your Diocese, with reference to
 the Burial of the Baptized Children of
 Protestant Dissenters. [viz. in *Ch. I. p. 49.*
 here refer'd to].—’Tis granted by you, that
 Baptized Dissenters are—*Christians*. But
 what are we to understand by their being
Christians at large?

Ibid.

Bishop of Lichfield and Coventry's Charges.

Ch. I. p. 48, 49.—As our Zeal according to Knowledge for the Constitution of the National Church ought to be accompanied with Charity towards those that unhappily dissent from it ; so I find there is Occasion given me to specify an Instance of Charity on account of a late, or rather present, Innovation in this Diocese, with reference to the Burial of Baptized Children of Protestant Dissenters ; that it must be allowed that Baptized Dissenters are *Christians*, though they are not a *Regular Church* in the Primitive Way ; between which, though there be a considerable Difference, yet as *Christians at large*, however imperfect they may be in some Respects, they ought to have Christian Burial, in consequence of, &c. [Among several Reasons, this is one offer'd by the Author of the *Charge* for not refusing them Christian Burial, and he concludes thus,] I take this Opportunity to declare to my Brethren of the Clergy, that I will not

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Bishop of Lichfield and Coventry's Charges.

admit of so *uncharitable* an Innovation, as the Refusal of Christian Burial to the Baptized Children of Protestant Dissenters. *

* Whence it appears, that how *gratefully* soever this charitable Concession to the Dissenters may have been here ridiculed by the *Remarker*, yet to all indifferent Persons it is very evident, from the Distinction used between their being a *Regular Church* in the Primitive Way, and their being *Christians at large*, that it is meant by *Christians at large*, that they are *Christians in general*, or that they profess, though in an *irregular* Manner, the Christian Religion. Though indeed if their *Body* had the same Idea of Christianity as the *Remarker* owns he has in p. 51, namely, that it only consists in *Reverence to the Deity, and in social Virtue and Goodness*, without taking in the *mysterious* Part of the Christian Religion, with regard to the Transactions of our blessed Saviour for the Redemption of Mankind, (which the Author of the *Charge* does by no means believe of them) he would then have too just an Occasion given to retract his forementioned charitable Concession ; and more especially, since this *merely moral* sort of *Christianity* seems to be one of the *Refinements* of too many Dissenters at present, as is intimated by the *Remarker* in p. 65, and of which modern *Refinements* not only the *Remarker* has here given a great many Instances, but it were to be wished that the *Weekly Writers* of his Party, (of which the *Remarker* is said to be one) had not used so great *Refinements* in Diminution of all that is sacred in the *Ministry*, and indeed of almost every thing else that is distinguishing in the *Christian Religion*.

The REMARKER's Words.

Ibid. p. 13, 14. — The Cry of Judgments, by an unseasonable Application, have lost much of their Force and Terror, and have been generally wrested to serve alike on both sides of a Question.— In days of Yore it was believed, that the Entrails of Beasts prophesied, and Birds chattered Futurity; and is it not equally miraculous, that Judgments should arise out of the Dust, and that Dreams or Broomsticks should prognosticate the Displeasure of Heaven? But—if Judgments must take place; of all Judgments, 'tis the greatest to be deluded by such *idle* and *superstitious* Notions, to indulge such *wild* and *visionary* Fears.

Bishop of Lichfield and Coventry's Charges.

Ch. I. p. 9. [here refer'd to]—It is absolutely necessary for us to be upon our Guard against so uniform and constant an Opposition as is made by them [*viz.* the Papists] to our Establishment ; and more especially when we consider — the just Apprehensions we ought to have of the Judgments of God upon us in *removing our Candlestick*, for our most shameful Abuses of the Light of the Gospel, and our preferring the Return of *Heathenism*, both in Principle and in Practice, to Divine Revelation.

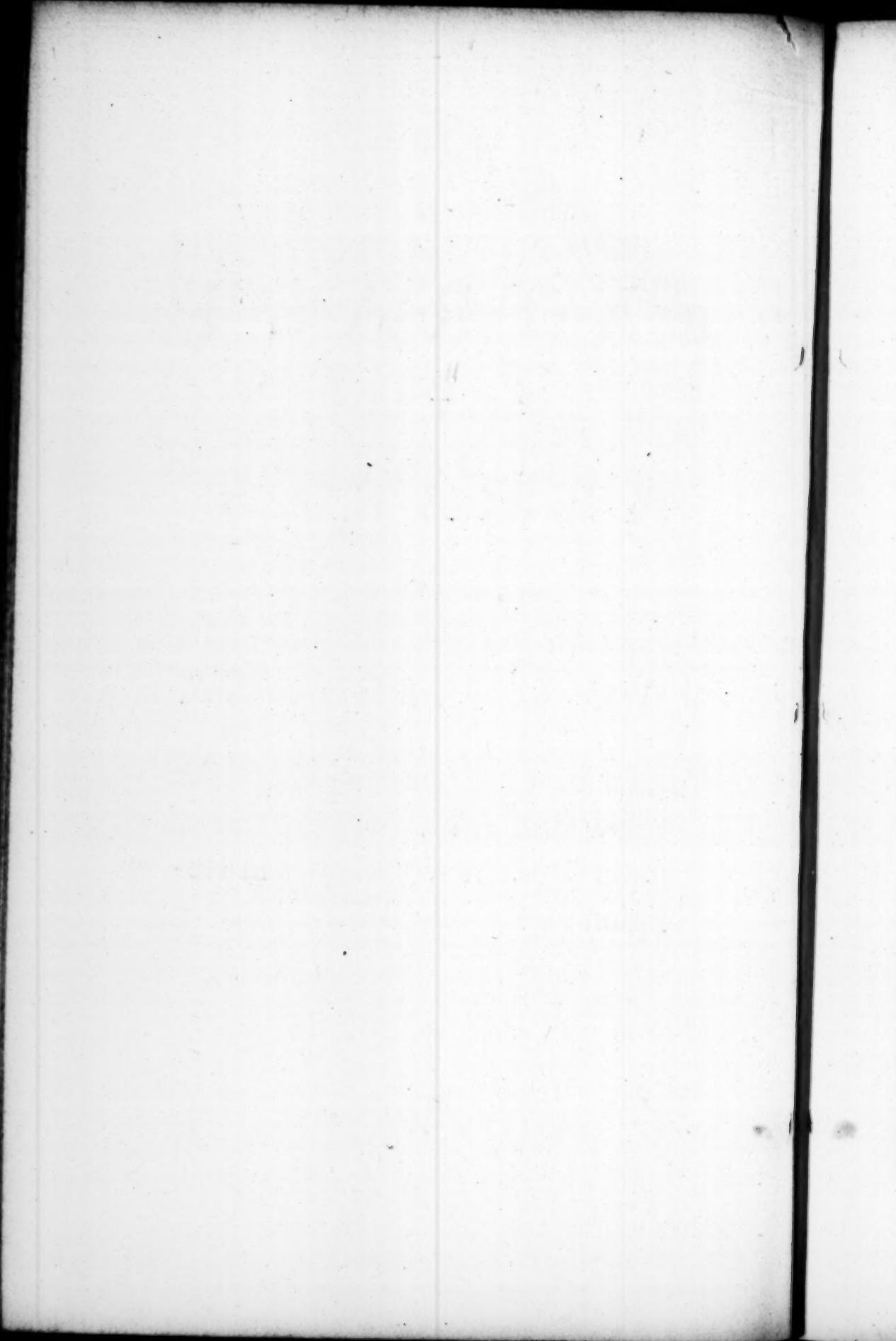
I Shall

I Shall here only add to this Collection, that the *Remarker* has so wrong transcribed, and so falsely printed, several long Passages quoted out of the *Charges*, and particularly has committed three or four Errors so very gross in one single Page of the *Remarks*, viz. p. 55, as to have destroyed the Sense of them, and to seem to have resolved to make his whole Performance uniform and of a piece with itself, that is, one great *Falsification*.

A N
EXTRACT
OF THE
REMARKS
ON
TWO CHARGES, &c.

Proposed as a *Specimen* of the
Growth of *Licentiousness*, and of
some Modern *Refinements* in Re-
ligion.

G



A N

E X T R A C T

O F T H E

R E M A R K S

O N

T w o C H A R G E S, &c.

*P. i.—Y*OUR Lordship's known Skill and Zeal in all the Branches of Church-Heraldry and Power, your profound Erudition, and exact Knowledge of all the Fables of the Antients concerning Hobgoblins and Fairies; of their Whims, Allegorical Reveries, and Cabalistical Dreams and Visions, joined with the warm and sincere, I can't say disinterested, Concern for the Establishment of Tithes and Orthodoxy, very much raised

my Attention. Upon the Perusal it appears, that Liberty would be in imminent Danger from your Lordship's Model of Christianity.—

P. 4.—Can the Church never be safe, unless the Laws, Learning, and Liberties of the Nation are brought into Wreck and Ruin?—

P. 6.—They [*viz.* the old Puritans] worshipp'd God as if the Devil was in them.—

P. 7.—'Twas not the Goddess [*Diana*] that they [*viz.* the Craftsmen of *Ephesus*] worshipp'd, but the very Object of Priestly Adoration throughout all successive Ages;—her silver Shrines:—
Priests of all Ages are [here insinuated to be] the same, inspired with the same Lust of Dominion and Power, the same Thirst for Blood, the same Zeal for Knavery and Persecution.—

P. 8.—If the Church be in any Danger,—is there none from Bigotry and Superstition, from Church-Pride and Tyranny, from the illegal and arbitrary Pretensions of insolent Ecclesiasticks?—

[Here

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[Here a Passage of another Author is refer'd to with Approbation.] Of what availed the Abolition of Paganism, if we still retain the worst Part of it, and have an Army of *Christian Priests* that delight in Bloodshed and Confusion ?

P. 9.—Is there no Danger from the Clergy's swearing to, or at least subscribing Doctrines as true, which they believe to be false and unscripural, and being guilty of solemn Perjury, in the Name of the Lord?—Is there no Danger when the Church has a greater Share in our Merriments than in our Prayers; when our Zeal for it grows warm in our Cups, but stagnates in our Devotions?—

P. 10.—Is it matter of Fact that the Number of Unbelievers daily increases? What account is there then to be given of the Vigilance and Conduct of a pompous spiritual Soldiery, retained for the Service of the Church and Truth?—Have they not the Advantage of a good Cause, and yet after all, an *unequal Match* for a few naked *Unbelievers*?—

P. 11;

P. 11.—Who more likely to propagate Confusion, than they—who would establish a Prelatical Jurisdiction on a Level with the Civil Constitution itself?—Recommend Principles of Love and Benevolence not to a *distinguishing Sect or Party* [*viz.* the Established Church.]—

P. 15.—According to your Scheme, it can never go well with the Church, unless its Friends are allow'd, — like *true Sons of the Mother of Harlots, to reign over the Kings of the Earth,* [Revelations here refer'd to.]

Ibid.—Whence is it, that the Church is on a Level with the Civil Constitution itself? Doth it not derive *all* its Authority from thence? Is it not the Great Seal of *England* that makes Bishops?—

P. 16.—By the *Great Master* of the Clergy, from whom their *spiritual Powers* are derived,—I hope you mean neither the Pope, nor his elder Brother the Devil.—

P. 19.—Were their Notions [*viz.* of the Enemies of the Church] the Offspring of Churchmanship and Brandy, none at all would be surprized that their Prejudices should be too powerful for their Reason.—

P. 20. — The Emoluments of the Church— would have been in Danger.— Clerical Authority and Power must cease, if Christianity took place ; and rather than renounce these, it seems, like *good Churchmen*, they would have swore Religion to be a Bubble, as well as the *Messiah* to be an Impostor.— Among many other surprizing *Miracles* recorded in sacred History, one almost incredible in its Nature, is,— that *a great Number of Priests became obedient to the Faith*. Perhaps you may not think the Miracle so great as I represent it ; but I shall have your Concurrence when you consider, that they became obedient with a View to Glory and Immortality, and not to present Pay.—

P. 21.—As for my part, I take the History of *Quixote's Errantries* to be a lively Emblem of the wild romantick Extravagancies of the *Fathers*.—

P. 23. — The State of the Church— must be allowed to be more unhappy still, if such times should ever happen when the Name of the Church shall be made an Engine of Tyranny and Superstition ; when its Authority shall be urged to oppress Honesty and Conscience ; when such Notions are advanced, as that God Almighty is only the Deputy of Ecclesiastics, and can confer Grace and Favour only with the Leave of the sacred Priesthood, and by the Permission of my Lords the Bishops ; and when those monopolize to themselves the Salvation of another World, who are scarce worthy to live in this.—

P. 24. — Must they [the Clergy] have that Reward for worshipping God, which was offered our Saviour for worshipping the Devil, the *Kingdoms* of this World and *all the Glories* thereof ? Must their Hire be proportionate to the Work and Merit, or must the Lazy, the Indolent, and Unskilful, have all the Pay, though they do nothing to earn it ?—

P. 25. — To represent the Christian Revelation as subordinate to the Authority of

of the Church, is no Crime at all ; nay, the greatest of all *Ecclesiastical*, I cannot say Christian Virtues.—It is an Orthodox Principle to believe that the Will of God should submit to and be determined by human Laws and Systems.—

P. 42.—No wonder there should be a Set of Men that are zealous in betraying Virtue, as well as Virtue's Friends, and all under the specious Pretence of acting for the Good of the Church.—

P. 43.—Perhaps it will be urged, that it [viz. our National Establishment] is both perfectly Human, and perfectly Divine, like the *Chimerical Existence*, set forth in a spurious celebrated *Creed*; though like that too, 'tis—neither made nor begotten in the Reason of Things, but proceeding from foolish Inventions.—

P. 44.—Who knows not that 'tis
safer to trust an Orphan to the Guard-
ianship of a hungry Miser, a Man's Car-
case within the Paws of a hungry
Lion, than to trust a weak scrupulous
Conscience about Tithes, to the Mercy

of a Legion of hungry ravening Ecclesiastics ?—

P. 45.—The Alienation of what you call the Patrimony of the Church is well known to be the *main Pillar* of the Reformation.—

P. 46.—Let the Clergy enjoy all the Lands and Ladies in *Great Britain*; and as to Honesty and Conscience, let them take their Fate !—

P. 47, 48.—If there is scarce Honesty enough left to save the Nation from Ruin, what will become of the whole Cavalry of the Church, Archbishops, Bishops and Deans, Prebends, Archdeacons, Vicars, Apparitors, and Curates ? Have they done nothing to promote the Interest of Virtue ? Or have they corrupted the World, palm'd Superstition on Mankind for Religion, and Mimickry for Christian Worship ? Are all their Pretensions to Piety only *Priestcraft* and Hypocrisy ? And doth the Matter in Fact stand thus, that there is little Honesty among them ?—

P. 49.—Where-ever solemn Cheats [*viz.* of a Commission'd Priesthood] are imposed upon the Publick, and virtually confessed to be of no Service to the Country, 'tis a Blessing to have such Rogueries detected, and 'tis a piece of Justice to punish the Abettors of them, as so many strolling Conjurors and Vagrants.—

P. 53.—The Corporation and Test-Acts are the important Out-works of the Establishment, in the same Sense as Racks, Inquisitions, the Doctrines of Infallibility, Penances, Pilgrimages, and Absolutions, are the important Out-works of another Communion. They are calculated to establish Craft, to give Sanction to Superstition, and raise up a Kingdom of Tyrannical Priests upon the Ruins of Christ's Church and Kingdom.—

P. 62.—Will any one pretend that God Almighty has always been with the Priesthood, or that he has danced Attendance upon a corrupt tyrannical Clergy? [*viz.* in the Use of *Baptism* since the Time of the Apostles.]—

P. 64.—Episcopal Benedictions have made Stocks and Stones as Wise and Holy, as those who bestowed the Blessing upon them.—

P. 65.—Convince them [*viz.* the Clergy] that it will be a greater Dignity to their Character, to be Ministers of Righteousness, than to be the Pimps of a Faction, the Lacqueys of Infallibility, and the Promoters of Strife and Wrath.—

P. 66, 67.—In general, are not those who profess themselves Ministers of the Christian Dispensation [*viz.* the Clergy of the Church of *England*] subject to like Passions with others, as Covetous, as Tyrannical, as Immoral, and as Ignorant as others?—I entertain a higher Notion of the Author of the Christian Religion, than to believe that he would trust either Fools or Knaves with a solemn Embassy and Commission.—Let them [*viz.* the Clergy] not turn a House of Prayers into a Den of Thieves, and gull Men of their Fortunes and Understandings together.—He [*viz.* *Woolston*] declared, that he loved and honoured the whole Royal Family, and that
he

he prayed for them without Pay ; which, if we may believe an Infidel, is more than any Bishop in the Kingdom doth.— Some have thought them [viz. the whole Parochial Clergy, but Bishops chiefly, as *Successors of the Apostles*] to be an illegitimate Brood, that have no Traces of their pretended Father's Features ; and though I can't say they work for their Livelihood, yet like many more of their Fraternity, they are obliged to the Parish for a Maintenance, or otherwise obtain *Pensions* for keeping out of it, and residing any where but —— where their Duty calls them.—

P. 68.—I doubt it [viz. the Foundation of the Rights arising from the Succession of the Clergy] will appear to be according to Firebrand *Tartuffe's* Account of the Matter, viz. that the *Instrument of their Power* being thrown by *Phae-ton* into the Sea, the Water has so damaged it, that *none but Priests* could ever read it since. [*Pasquin* here refer'd to.]

P. 69.—Allowing these spiritual Claimants [viz. the Bishops and Clergy of the Church of *England*] their Pretensions, yet what do they succeed the Apostles in ?

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in? It may be said, in their Unacquaintance with human Learning.—They succeed the Apostles too in those very things which they honestly rejected,—Lordly Pride and Prelatical Jurisdiction.—

Ibid.—My View has been [viz. in this Examination of the two *Charges*] to do Honour to *Christianity*, and, as far as is *consistent therewith*, to your Lordship.

F I N I S.

